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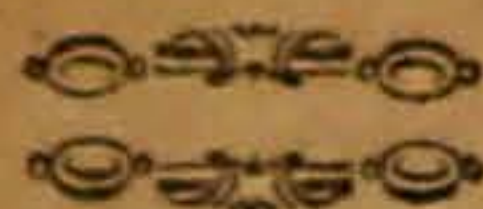
VOS QUOQUE QUI FORTES ANIMOS, BELLOQUE
PEREMPTOS—

LAUDIBUS IN LONGUM, VATES DIFFUNDITIS CERVUM
PLURIMA SECURI FUDISTIS CARMINA BARDI.

LUCAN.

AND YOU YE BARDS, WHOM SACRED RAPTURES FIRE,
TO CHANT YOUR HEROES TO YOUR COUNTRY'S LYRE;
WHO CONSECRATE, IN YOUR IMMORTAL STRAIN,
BRAVE PATRIOT SOULS, IN RIGHTEOUS BATTLE SLAIN:
SECURELY NOW THE USEFUL TASK PURSUE,
AND NOBLEST THEMES IN DEATHLESS SONGS RENEW.

ROWE.



CHARLESTON, SOUTH-CAROLINA:

PRINTED BY BOWEN AND MARKLAND, NO. 53, CHURCH-STREET,
AND NO. II, ELLIOT-STREET. 1786.

82

A N
E S S A Y
O N

Primitive, Latent and Regenerated

L I G H T.

By Dr. JOSEPH B. LADD.



Charleston: Printed by Bowen & Markland, No. 53,
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OR,

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IN TWO PARTS.

By THOMAS SMITH WEBB,

*Past Master of Temple Lodge, Albany, and G. H. P. of
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By the All-wise left to the care of his creatures;
To have them eager of self-preservation,
What's implanted in brutes, is for man an injunction.*

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PRINTED FOR THE AUTHOR.

1812.

by Jones & Wheeler

A
DISCOURSE,
ON THE
DIVINITY OF JESUS CHRIST:

DELIVERED, IN THE
CONGREGATIONAL CHURCH,

AT
BRISTOL, R. I.

ON
WEDNESDAY EVENING,

DEC. 16, 1812.

—
BY ISAAC LEWIS, A. M.

—
PUBLISHED AT THE REQUEST OF THE HEARERS.

.....

WARREN:

PRINTED BY JOHN F. PHILLIPS—1812.

DISCOURSE

ON THE

DIVINITY OF JESUS CHRIST :

DELIVERED, IN THE

CONGREGATIONAL CHURCH,

AT

[COPY RIGHT SECURED.]

ON

WEDNESDAY, EVENING

DEC. 16, 1812.

BY ISAAC LEWIS, A. M.

PUBLISHED AT THE REQUEST OF THE HEARERS.

W. H. H. & SONS

PRINTED AT THE PRESS OF W. H. H. & SONS

FAMILIAR
LETTERS,
WRITTEN BY
MRS. SARAH OSBORN,
AND
MISS SUSANNA ANTHONY,

LATE OF NEWPORT,

RHODE-ISLAND.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

NEWPORT, (R. I.) PRINTED AT THE OFFICE OF
THE NEWPORT MERCURY.

1807.

ADVERTISEMENT.

THE following Letters are not arranged, under the form of a regular Correspondence ; for they were not written in that order.—Many of these, were without date, and the dates of others were so obliterated, as to be unintelligible.—It therefore appeared inexpedient, to date any of them ; they were, however, written, between the years 1740, and 1779.

They were written in the confidence of friendship, without a suspicion of their ever appearing in public.—Many more might have been added, had not the price been stated so low, in the Proposals.

They expect not the attention of the Learned, nor the notice of the Gay.—If they obtain the approbation, of the Pious ; and, in any degree, promote the Redeemer's Interest ; the end of their publication, will be answered.

Newport, 14th July, 1807.

OBERON;

A Poem.

FROM THE GERMAN OF WIELAND.

By WILLIAM SOTHEY, Esq.

IN TWO VOLUMES.

✓ FIRST AMERICAN FROM THE THIRD LONDON EDITION.

WITH A PREFACE,

CONTAINING BIOGRAPHICAL NOTICES OF THE AUTHOR AND TRANSLATOR,

AND

A REVIEW OF THE WORK.

VOL. II.

PUBLISHED

BY L. ROUSMANIERE, NEWPORT, ~~MA~~; AND

J. BELCHER, BOSTON.

1810.

Joshua Belcher

A
TEXT-BOOK,
IN
GEOGRAPHY AND CHRONOLOGY,
WITH
HISTORICAL SKETCHES.
FOR
SCHOOLS AND ACADEMIES.

—***—
BY J. L. BLAKE.

—***—
“Geography and Chronology are the two Eyes to History.”

=====
PUBLISHED BY ROBINSON & HOWLAND,
BOOKSELLERS, PROVIDENCE, (R. I.)...1814.

Printed and Published by
H. Mann & Co. Printers.

Copy of the Title of Fosdick & Cahoon's CHART.

new and
A CORRECT

CHART OF LONG-ISLAND SOUND,

*From Montauk Point, on the east end of Long Island, and Watch Hill,
in the State of Rhode Island, to Frog's Point, in the State of New York ;
including Fisher's Island Sound ; and Watch Hill Reef*

Shewing the bearings and distances of the various Light-Houses—
Also, the Islands, Bays, Shoals, Reefs, and Soundings. Designed
for the ease and safety of Navigators ; taken from actual survey, and
correct observation.

Citizens of the
UNITED STATES.

New London Feb 27th 1805
Nichols & Fosdick
John Cahoon

MEMOIRS

OF THE

L I F E

OF

MRS. SARAH OSBORN,

WHO DIED AT

NEWPORT, RHODEISLAND,

ON THE SECOND DAY OF AUGUST, 1796.

IN THE EIGHTY THIRD YEAR OF HER AGE.



BY SAMUEL HOPKINS, D. D.

PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN NEWPORT.



PRINTED AT WORCESTER, MASSACHUSETTS,
BY LEONARD WORCESTER.

1799.

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THE
L I F E
O F
M^{RS.} SARAH OSBORN.

P A R T I.

*Containing an Account of the first thirty years of
her Life, written by herself; with a brief In-
troduction.*

M^{RS.} SARAH OSBORN, was born in London, on February 22, 1714. Her father was Mr. Benjamin Haggar. Her mother was Mrs. Sufanna Haggar, whose maiden name was Guyse. She was sister to the Reverend Doctor John Guyse of London. Mrs. Osborn came to America, with her mother, in the year 1722, in the ninth year of her age, her father having been here for some time before. They lived in Boston a short time, and then moved to Freetown, on the east side of Taunton river, near fifty miles south of Boston, and above twenty miles from Newport. In the year 1729, they moved to Newport on Rhodeisland, where she lived till her decease.

The following is a more particular account of the first thirty years of her life, written by herself.

HAVING

HAVING been for some years strongly inclined to write something of what I can remember of the dealings of God with my soul from a child, I now, being about thirty years old, attempt to do it; hoping it may consist with the glory of God, at which I trust, through grace, I sincerely aim: And the good of my own soul, as a mean to stir up gratitude in the most ungrateful of all hearts, even mine, to a glorious and compassionate Savior, for all his benefits towards so vile a monster in sin as I am: And for the encouragement of any who may providentially light on these lines after my decease, to trust in the Lord, and never despair of mercy, since one so stubborn and rebellious as I have been, has obtained it, through the sovereign riches of free grace. But Oh, let all tremble at the thought of abusing a Savior so, lest God should say, "Let them alone, they shall never enter into my rest."

Lord, humble me for my base ingratitude; and help me, by affording me the influences and assistance of thy blessed Spirit, that I may be impartial in this work, declaring the truth, and nothing but the truth; and in all that, have a single eye to thy glory. O, for Jesus' sake, suffer me not to do any thing that will tend to puff up self. O, remove all spiritual pride, and keep me low at the feet of Jesus. Fill me with adoring and admiring thoughts of thee, O God the Father, God the Son, and God the Holy Ghost, who has so wonderfully contrived and wrought out my redemption; and though thou hast, through infinite wisdom, hid these things from the wise and prudent, yet hast revealed them unto babes; and even to me, the most ignorant and vile

vile of all creatures: Whose deep rooted enmity against thee and thy laws broke out into action, as soon as I was capable of any. The first that I can remember of actual sins, of which I was guilty, was *telling a lie*. And then that text of scripture often rang in my ears, "All liars shall have their part in the lake which burneth with fire and brimstone."

I was frequently under the strivings of the Spirit of God, pressing me to forsake sin, and repent and perform duties: But sometimes found them very burdensome to me; such as praying and saying many good things, which I was frequently taught. Blessed be God for such instructions. Sometimes I loved them, and was much affected with them: But my corruptions prevailed dreadfully, an angry temper stirring in me; especially when corrected by my mother. But I acknowledge, to the glory of God, that he preserved such a tenderness of conscience in me, that if at any time my mother convinced me that she did it because it was her duty, and for my sin against God, I could bear it patiently, and willingly, yea thankfully.

Thus I continued till I was about seven or eight years old; when, my father being in New England, my mother put me to a boarding school, about three miles from London, where every thing was delightful to me. I was constantly taught things that were religious, and they all became sweet to me, so that I verily thought I lived a heaven upon earth. O, how sweet were Sabbaths! And for secret prayer, I would not have omitted it for all the world; nay, the sin of omitting it appeared so monstrous, and such a dreadful

dreadful thing, that I dare not lie down without it: In this I was doubtless governed by a legal spirit. I was frequently much enlarged in that duty, and used to weep much when confessing my sins, and pleading for the pardon of them, and for an interest in Christ. The name of Christ was sweet to me, and sin appeared more hateful. I often used to reprove others, when guilty of it. But once in particular, I remember, when I was at Hartford, where my grandmother lived, and my brother with her, a little time before we came to New England, my brother did something which I thought was wicked, and I reprov'd him sharply for it; but was much perplexed, after I had done it, with these words of scripture, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." This frightened me exceedingly. I thought I was a vile hypocrite, and should never dare to reprove any body again. And, I suppose, a hypocrite I was. But at last I told my grandmother of it, who encouraged me to go on, telling me it was my duty so to do; and if I was faithful, God would bless me, and love me.

So I continued for a while, as I thought, to delight in the ways of holiness. But alas! alas! how soon was it over! My goodness was like the morning cloud and the early dew, which soon passeth away; for when I was in my ninth year my father sent for my mother and me to come to New England to him. And on board the ship I lost my good impressions, and grew vile, so that I could then play upon the Sabbath. But was convinced of that sin by an accident which
defel

befel me ; or rather what was ordered by infinite wisdom for that end. For as I was busy in boiling something for my amusement, I fell into the fire with my right hand, and burnt it all over ; which I presently thought came justly upon me for playing on the Sabbath day : And I was ashamed and sorry I had done so.

But after this I do not remember any particular conviction for some years ; but was changeable and inconstant, sometimes quite careless, and then more diligent in the performance of prayer. I had always, as I thought, a great love for those who I believed were good people, especially ministers. My very heart would leap with joy, when I could see, or come near enough to touch them. I mention this as a childish notion, that I took such pleasure in touching them. I used to go secretly behind them for that purpose. I thought I could do any thing in my power to serve them.

About two years and an half after we came to Boston, my parents moved to Freetown, and I with them. And when I was about thirteen years old, my mother went from thence to Newport on Rhodeisland, and went to visit Mr. Clap, who gave her a little book of spiritual songs for me, and desired her to give it to me, and tell me that it came from one who was a hearty well wisher to my soul. These words immediately seized me, and filled me with shame to think that one whom I never knew should take such care of my precious soul, while I was so careless myself. And from that minute I thought I had a grateful love for Mr. Clap, and
longed

longed to sit under his ministry. I was then for some time under strong convictions. Had such a sense of the hardness of my heart, that I often thought it was impossible for me to be sufficiently awakened by any ordinary means; and prayed that God would do any thing with me, though ever so terrible, so that I might be driven from my evil courses, and turned to God. Some change I thought must be wrought in me, or I should never get to heaven; but after what manner, I knew not. However, I resolved to persist in the way of duty, as I called it, and to forsake my sins, and lead a new life. But, fool that I was, I made resolutions in my own strength, and built upon my own works; and so soon fell again. O, amazing grace, that God should spare such a wretch as me, such an abuser of mercy!

After this I found myself dead, and to have no heart, as I thought, to pray, nor any sweetness in it, when I did. Then, O how I longed for the return of the spirit of God, imagining he was withdrawn from me. Sometimes I did agonize in prayer, and plead with God that he would return to me by his Spirit once more. But was often answered by these words, "My Spirit shall not always strive with man." Then I would beg, and promise that if God would try me *this once*, I would never grieve or resist his Spirit again. O, wretch that I was! thus to lie to the glorious God, who was then striving with me, to bring me to his Son; for I did, *I did* quench his motions, and soon forgot my promises. O, deceitful and dreadfully wicked heart! who can
know

know it? Lord, I am amazed at thy patience that I am out of hell.

Sometime after this, contrary to my parents' commands, I got into a canoe to paddle about in the river,* and could not get on shore again. It being in the night, though the moon shined bright, I expected no other but to be drowned. Once I thought to get out, and pull the canoe to the shore; but tried first if I could reach the bottom with my paddle: And finding I could not, durst not venture. Then I could see no probability of escaping death. So I kneeled down and prayed, and all my former convictions revived: And the sin of disobedience to my parents especially appeared odious. I thought it was just that God should bring me into this distress for this sin; and with great vehemence and self abhorrence confessed my sins, with their aggravations before God, pleading for an interest in the blood of Christ, and for pardon for his sake, for that, and all my other sins. And while I was praying, I felt a secret joy, verily believing that I was forgiven, and that Christ had loved me with an everlasting love, and that I should be happy with him, and longed for the time. I was immediately resigned, as I thought, to the will of God, quite willing to die, and willing to live; begging that God would dispose of me as most consisted with his glory. And after I had thus resigned myself, as I thought, soul and body into the hands of God, to do with me as seemed good to him, I was as calm and serene in the temper of my mind, as ever in my life.

But

* Their house stood by Taunton river, which was navigable.

But at length I bethought myself, that self preservation was a great duty, and therefore I ought to try to get on shore. So I hollowed as loud as I could to the neighbors, who with much difficulty were made to hear, and came to me, some hours after. There was not another canoe within two or three miles; for I had been driven by the tide some miles, first up and then down the river.

How it would have been with my soul, if God had taken me out of the world at that time, he only knows. Some christians have thought, a saving change was then wrought, and that I should have been happy.

After this, I was more diligent in pursuing, as I thought, the ways of holiness in the way God had appointed; and more watchful against sin. My life was pleasant and sweet. I had great enlargements in duties. But at length grew cold again. O ungrateful soul! to forget such a remarkable deliverance from death.

The next winter I was as wonderfully preserved. The weather being exceeding cold, the river was frozen, so that people, horses and teams went over on the ice. But while it was hard and slippery, I durst not venture on it, for fear of falling. But after a great thaw, so that the ice looked quite black, I, contrary to my parents' orders again, they being from home, went quite over to the other side, which was a mile. But the tide was rising, so I could not get on shore: And when I looked round me, I could see nothing but great holes, as large as houses, or larger, some of them. There was no way for me, but to go straight back again; which



Rev. SAMUEL HOPKINS, D.D.

SKETCHES
OF THE LIFE OF THE LATE,
REV. SAMUEL HOPKINS, D. D.

Pastor of the first Congregational Church in Newport,

WRITTEN BY HIMSELF;

INTERSPERSED WITH MARGINAL NOTES

EXTRACTED FROM HIS PRIVATE DIARY :

TO WHICH IS ADDED ;

A DIALOGUE,

BY THE SAME HAND,

ON THE NATURE AND EXTENT OF TRUE
CHRISTIAN SUBMISSION ;

ALSO, A SERIOUS ADDRESS TO

PROFESSING CHRISTIANS :

CLOSED BY DR. HART'S SERMON AT HIS
FUNERAL :

WITH AN INTRODUCTION TO THE WHOLE,

BY THE EDITOR.

PUBLISHED BY
STEPHEN WEST, D. D.
Pastor of the Church in Stockbridge.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

HARTFORD :

PRINTED BY HUDSON AND GOODWIN.

.....
1805.

the last it appears, that however his nervous system and bodily organs had been affected by the shock, his mental powers remained entire ; being scarcely at all impaired, either by age, or by a disorder, which usually debilitates the *mind* as well as the body. The manner in which the following sketches are written, and the unaffected simplicity in which they appear, cannot fail of engaging the attention and esteem of the pious and judicious reader.

With a mind naturally clear and discerning, he appeared, in early life, to have felt the power of divine truth, and to have imbibed the sentiments and spirit of christianity. And so deep were the impressions made, by the power and spirit of God, on his conscience, and on his heart, that he was soon brought to a fixed, settled determination of mind to devote himself—his powers—his all—his life to the service of Christ. The work of the gospel ministry being more congenial with the feelings of his heart than any other employment in life, he early, on leaving college, engaged in a course of study with a view of being qualified for it. As this was the work for which his heart thirsted, he judged that, in this, he might be most useful. The deep and solemn sense he had of its importance, and the views and sentiments with which he entered upon it,

may be seen in some of the *extracts from his private diary* inserted in marginal notes.

As his mind was peculiarly formed for study and improvement, he was favored with a bodily constitution capable of enduring greater and more constant application, than most others. Few men have spent more hours in study and intense application, than Doctor Hopkins: And few have made such advances and improvements in knowledge. His studies were more confined to divinity, than those of most men of his genius and application. This was the subject, which was ever nearest his heart—In this was his great delight. And the uncommon proficiency he made in the knowledge of divine truth, and the extensive acquaintance he gained with the doctrines of the christian religion, have enabled him greatly to benefit mankind by his publications.

He possessed an unusual talent of opening and explaining the holy scriptures—To him their doctrines and instructions seemed familiar. His mind appeared readily to enter into the spirit, and comprehend the meaning of passages, which, to others were obscure. And, though he did not neglect consulting expositors and commentators, with whose works he was well acquainted, his uncommon discernment of the sense and impor-

of the sacred writings, seemed to arise, rather from a peculiar relish of divine truth, than from any assistance he derived from others—He appeared to be an example of the truth of our Saviour's words, "if thine eye be single, thy whole body shall be full of light."

The natural strength and powers of mind he possessed—his great application—and the clear and comprehensive view he had of the doctrines of divine revelation, very evidently appear in his various publications; but more especially, in that *System of divinity*, contained in two volumes, with which the public has lately been favored. *This* will remain a lasting monument of uncommon ability and application, as well as extensive knowledge and piety. Nowhere can the reader find the doctrines of the sacred writers so clearly drawn out to view, so justly arranged, and so fully and unanswerably vindicated as in this:—Nor is there, probably, any other human composition extant, from which so good an understanding may be obtained of the gospel-plan of salvation by Christ—the terms on which this salvation may be had—and, the temper and character necessary to the enjoyment of it. Here the reader finds those doctrines, which are generally most unwelcome to the human heart—such as those, of the total moral depravity of human

nature—the absolute decrees of God—particular election—universal divine providence and agency—and the distinguishing doctrines of *grace*, all treated with great perspicuity and clearness; and, supported by a strength of argument, both from reason and the holy scriptures, which, it is thought, will forever exceed the ability of opposers to answer or overthrow. No human composition, it is apprehended, can be read with greater profit, by students in divinity, than these volumes. From these may be obtained a better and more extensive acquaintance with the doctrines of divine revelation, than from many of the more voluminous writings of ancient, though respectable divines.

To Doctor Hopkins are we indebted for a better understanding of the design and end of what are generally termed *the means of grace*, and their use and application *as they respect impenitent, unconverted sinners*, than was before had. His discerning mind, in the early part of his public ministry, discovered a manifest inconsistency in the *exhortations and directions given to unbelievers* by eminent divines, with the *doctrines* they publicly taught and strenuously maintained. Though the doctrine of the total moral depravity and corruption of the human heart was clearly taught, and forcibly urged by Calvinistic divines;

and, clear evidence produced from the holy scriptures, that all the exercises of the natural heart—all the doings and services of unregenerate sinners, were, not only unacceptable, but hateful in the sight of God; yet to *such doings and services* did the unregenerate find themselves exhorted and urged; and *this* as the appointed way to obtain the favor of God and converting grace. Though the *doctrines* were just and scriptural, the *exhortations* naturally operated, rather against, than in favor of the sinner's sensible conviction of their truth. By attending to the Doctor's writings on this important subject, it soon became obvious, that, as the holy scriptures require the immediate exercise of godly sorrow and repentance, sinners of no description are ever to be exhorted to any other doings, or supposed duties, than such as imply love to God and holiness.

No uninspired divine, before Doctor Hopkins, had ever set this subject in a proper and scriptural light. And the benefit derived to the christian cause, from his writings on this interesting and important subject, is sufficient to compensate the study and labors of a whole life.

On account of his publications relative to this subject, he was the object of much obloquy and

reproach. These he bore with great patience and meekness; supported by a full conviction, that it was in the cause of truth he suffered; and, by a hope and firm persuasion, that the sentiments he had advanced were truly evangelical, would gain ground and become prevalent among the friends of truth and vital piety, and be blessed to the benefit of the cause of christianity in general. And, through the goodness of God, he was preserved in life to see the sentiments he had advanced on this subject in connexion with other important doctrines of divine revelation, obtain greater spread and prevalence than he had, probably, ever expected would have been in his day.

By people of piety and discernment Doctor Hopkins was esteemed one of the best of preachers. Though his public discourses were less adapted to the passions, than those of many others, they were unusually full of matter and excellent instruction, fitted to reach the conscience, and the heart, and to feed and nourish the lovers of truth and vital religion. Avoiding, those abstruse reasonings, which tend rather to confound, than to instruct the hearer, his sermons were clear, perspicuous and scriptural. Few, who paid any tolerable attention, ever found difficulty in understanding him. He

INTRODUCTION.

THE knowledge of the lives and characters of such as have been eminent for piety and usefulness, can hardly fail of being instructive and edifying. We trace, in them, the footsteps of divine power and providence in preparing them for service in the kingdom of Christ, and to be blessings to the world. And the examples we have, in them, of the manner and several steps by which they attained, through the blessing of God, to eminence in knowledge and piety, are greatly fitted to inspire candid minds with a desire to imitate them.

In these views, the memoirs of few lives have been presented to the public, which may be expected to be more entertaining and useful, than those of the late *Rev. Dr. Samuel Hopkins*. These, the reader will find contained in "Sketches" written by the Doctor himself; which were composed and arranged in a late period of his life. The former part was written before the attack of that paralytic disorder, which, finally, occasioned his death: the latter, after it. By

neither concealed, nor disguised what he viewed as truth, however unpalatable, through fear of its being unpopular. However ungrateful the sentiments he delivered might be to some, he ever meant to be understood. And so peculiarly fitted were his public discourses to carry conviction, that such as were not altogether friendly to doctrines he often taught, were yet at a loss, when they heard him, to find any place for objection. He dwelt much on experimental religion, and was eminently an evangelical preacher. Few men equalled him in that air of solemnity and gravity, in the pulpit, which rarely fails of engaging the attention of an audience. And, as his delivery was far from being unanimated, his manner was such as gave reason to suppose he felt what he spoke. He, accordingly, exceeded most others in solemnizing his hearers and commanding attention, wherever he preached.

As he observes in the sketches of his life, he was never favored with any general awakening and attention to religion among the people of his own immediate charge. This, as the reader will find, he considers as an argument against the sincerity of his christian profession. But when we reflect, that there is no divine promise, that the success of ministerial labors among a people, shall be in proportion to the wisdom and fidelity with

which they are discharged ; this ought to be considered as an objection of little weight against his piety and faithfulness. To estimate the character and fidelity of a gospel preacher by the number of conversions, which are effected under his immediate ministrations, would go near to reproach the great Saviour himself. But few, comparatively, were brought to the love of the truth under the ministrations of Christ on earth—He was then, as has been the case ever since, generally despised and rejected of men. And though it be a great mercy, and a very rich blessing—meriting eternal thankfulness and praise, to be made instrumental of conversions amongst the people to whom we preach, it is yet to be remembered, the glorious God ever shows himself a *sovereign* in the bestowment of saving, converting grace. Though *Paul* plant, and *Apollos* water, it is *God* who gives the increase.

Weaker means and instruments are, many times, peculiarly owned, and blessed to the salvation of sinners ; while such as, to human view, are more able, seem left to complain, *we have labored in vain*. Things are wisely ordered to minister universal conviction, that the power is all of God.

Doctor Hopkins seems to have been raised up,

in divine providence, rather for ministering light, comfort, and edification to christians ; opening, explaining and enforcing the true doctrines of the gospel of Christ, and benefiting the church at large and mankind by his instructions ; than for gathering new subjects into the family and kingdom of God. And, in these respects, he shone as a star of the first magnitude ; though he was not without the other seal of his ministry.

The principal features of the Doctor's character appear in his publications, and those *sketches* of his life, which are now offered to public view. There are others, however, which it is desirable should be known.

Honored as I was with his friendship, I may be liable to prejudice : But, on long and intimate acquaintance, it has appeared to me, that he possessed a *candor of mind* which is rarely to be found. Men of the first abilities and acquirements, like others, are apt to be tenacious of opinions they have once imbibed. Having formed them, as they apprehend, on mature thought and deliberation, they soon become possessed of a prejudice unfavorable to light and evidence, which might correct them. Rare it was, that any one was capable of detecting an error in the

A
Lunar Calendar,

O F T H E

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YEAR,**

**OBSERVED BY THE ISRAELITES,
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District of Massachusetts, To wit,

L. S.

BE it remembered, that on the
twenty-fourth day of December,
in the fifteenth year of the Indepen-
dence of the United States of America,
JOHN JENKINS, of the said District,
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tle of seven Books, the Right whereof he claims as
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(District Court of Massachusetts.

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his foot, with him out, and bring him back to his stable either by fair or foul means.

At Atcheen they have a small Coin of Leaden money called cash, from twelve to sixteen hundred of them goes to one Mace, or Massie. The Massie is a small gold coin of fourteen pence current, but in value about twelve pence English. I have taken a Gold Massie, and put it with a Massie of cash, and thrown into a puddle of water, and the Elephant would find out the Gold among the Lead, by the nice feeling of his Proboscis.

There is a very comical piece of revenge he took on a Taylor in Anno 1692. A ship called the Dorothy, commanded by Captain Thwaites, called at Atcheen for refreshments in her way from England to Bengal, and two English gentlemen residing then at Atcheen, went abroad to furnish themselves with what European necessaries they had occasion for; and, amongst other things, they bought some Norwich stuffs for clothes, and there being no English taylor to be had, they employed a Surat taylor, who kept a shop on the Bazaar, or great Market place, and had generally half a dozen, or half a

men to serve him.

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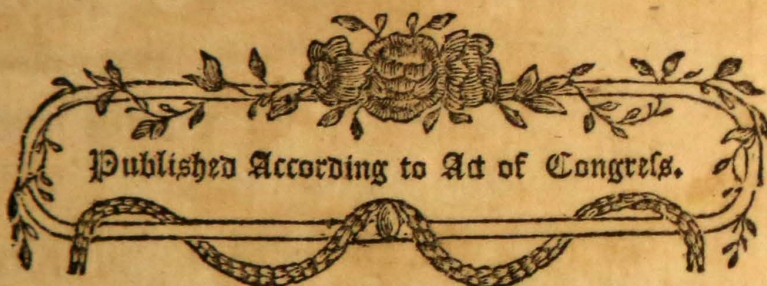
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8	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
9	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	
10	14	14	13	13	12	12	12	11	11	11	10	10	10	10	9	9	9	9	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	
20	22	21	20	20	19	18	18	17	17	16	16	15	15	14	14	13	13	13	12	12	12	11	11	11	11	11	10	10	10	10	10	10	10	
40	29	28	27	26	25	24	23	22	22	21	21	20	20	19	18	17	17	16	16	15	15	15	14	14	14	14	14	13	13	13	13	13		
60	37	35	34	33	32	31	30	29	28	27	27	26	25	25	24	23	23	22	22	21	21	20	20	19	19	18	18	17	17	17	16	16		
80	44	42	41	40	38	37	36	35	34	33	32	31	30	30	29	28	27	27	26	25	25	24	24	23	23	22	22	21	21	21	20	20		
100	51	50	48	46	45	43	42	41	40	38	37	36	35	35	34	33	32	31	31	30	29	29	28	27	26	26	25	25	24	24	23	23		
120	59	57	55	53	51	50	48	47	45	44	43	42	41	40	39	38	37	36	35	34	34	33	32	31	30	30	29	29	28	28	27	27		
140	66	64	62	60	58	56	54	52	51	50	48	47	46	45	44	43	42	41	40	39	38	37	36	35	34	33	33	32	31	31	30	30		
160	74	71	69	66	64	62	60	58	57	55	54	52	51	50	48	47	46	45	44	43	42	41	40	39	38	37	37	36	35	35	34	33		
180	81	78	75	73	70	68	66	64	62	61	59	57	56	55	53	52	51	50	48	47	46	45	44	43	42	41	40	39	38	37	37			
200	88	85	82	80	77	75	72	70	68	66	64	63	61	60	58	57	55	54	53	52	51	50	48	47	46	45	44	43	42	41	40			
220	96	92	89	86	83	81	78	76	74	72	70	68	66	65	63	61	60	59	57	56	55	54	53	52	50	50	49	48	47	46	45	44		
240	103	100	95	93	90	87	84	82	81	77	75	73	71	70	68	66	65	63	62	60	59	58	57	56	54	53	52	51	50	49	48			
260	111	107	103	100	96	93	90	88	85	83	81	78	76	75	73	71	69	68	66	65	63	62	61	60	58	57	56	55	54	53	52	51		
280	118	114	110	106	103	100	96	94	91	88	86	84	82	80	78	76	74	72	71	69	68	66	65	64	62	61	60	59	58	57	56			
300	125	121	117	113	109	106	103	100	97	94	91	89	87	85	82	80	78	76	75	73	72	70	69	68	66	65	64	63	62	61	60			
320	133	128	124	120	116	112	109	105	102	100	97	94	92	90	87	85	83	81	80	78	76	75	73	72	70	69	67	66	65	64	63			
340	140	135	131	126	122	118	115	111	108	105	102	100	97	95	92	90	88	86	84	82	80	79	77	76	74	73	72	71	70	69	68			
360	148	142	137	133	129	125	121	117	114	111	108	105	103	100	97	95	93	90	88	86	85	83	81	80	79	78	77	76	75	74	73			

THE above Table shows the number of Yards that any given number of Skeins will warp. Those who warp, will of course know the number of beers that are to be contained in the width of their webb—therefore, look to the top column for the number of beers, and from that downward in the same column, level with the number of skeins, and there will be the answer, in a right angle with each. Should you have a greater number of skeins than is laid down in the Table, find the answer to one half of them and double it, will be the answer required. Should you wish to make cloth to contain in its width a greater number of beers than is mentioned in the Table, find the answer to one half of its width, and half of that answer will be the one required. *M. B.* Should you have any number of skeins betwixt the large numbers, look to the top of the Table for them—that is to say, if you have 25, 35, or 6, and so on, find the answer to the 20 skeins, and then look to the top of the Table for the answer to the 5 skeins, and add the two answers together. Proceed in the like manner through the Table.

The above calculation is made on Cotton Factory Yarn.
The Stars represent half-yards.

From 27 to 60 Beers wide

John Thorpe - now residing in the District of Rhode Island

GUIDE.

The Weaver's Guide
by John Thorpe